

**CONFIDENTIAL.]**

[No 31 or 1895.

**SELECTIONS**  
FROM THE  
**VERNACULAR NEWSPAPERS**  
PUBLISHED IN THE  
NORTH-WESTERN PROVINCES AND OUDH,  
CENTRAL PROVINCES AND RÁJPUTÁNA,  
Received up to 6th August 1895.

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**LIST OF NEWSPAPERS EXAMINED.**

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
<b>URDU.</b>						
<i>Monthly.</i>						
1	Jain Hitopdeshak	Deoband (Saháranpur).	Bábú Súraj Phán ...	For June	... 31st July	600 copies.
2	Kayasth Patriká	Lucknow ...	Munshi Devi Prasád	„ July	... 1st August	217 "
3	Khatri Hitkári	Agra ...	Bábú Dína Náth Tandan.	„ June	... " "	600 "
4	Muraqqa-i-Álam	Hardoi ...	Hakim Muhammad Ali.	„ August	... " "	...
5	Nasihat-us-Shia	Moradabad ...	Qazi Muhammad Fáhím-ud-din.	„ July	2nd „	175 copies.
6	Safir-i-Kashmír	Saháranpur ...	Pandit Avatár Kishun.	„ June	1st „	280 "
7	Tohfa-i-Muhammadia	Cawnpore ...	Munshi Muhammad Sa'íd.	„ August	6th „	...
8	Faryád-i-Hind	Allahabad ...	Lálá Bajrangbali Prasad.	1st August	4th August	...
9	Ved Prákásh	Rura (Cawnpore)	Babu Krishna Lal ...	„ „	2nd „	250 copies.

No.	Name.	Locality.	Name of publisher.	Date of receipt.	Date of paper.	Circulation.
<b>URDU—(concluded).</b>						
<i>Tri-monthly.</i>						
10	Hámid-ul-Akhbár	... Moradabad	Munshi Iláhi Bakhsh.	27th July	... 31st July	106 copies.
11	Kanauj Punch	... Kanauj	Munshi Bhaggu Khán	1st August	... 3rd August	250 "
12	Káyasth Hitkári	... Agra	Munshi Kámtá Prásád.	30th July	... 31st July	300 "
13	Mufíd-i-Ám	... Do.	Munshi Muhammad Qadir Ali Khán.	1st August	... 4th August	75 "
14	Násir-i-Hind	... Do.	Munshi Sayyad Muhammad Ali.	" ,	... " ,	40 "
<i>Weekly.</i>						
15	Agra Akhbár	... Agra	Khwája Tajammul Husain.	28th July	... 1st August	50 copies.
16	Akhbár-i-Klám	... Meerut	Hakím Muhammad Muqarrab Hussain Khán.	30th "	... " ,	150 "
17	Akhbár-i-Islám	... Agra	Maulvi Wáris Ali	" ,	... 31st July	200 "
18	Alwaqt	... Gorakhpur	Muhammad Sa'íd	31st "	... 4th August	800 "
19	Anís-i-Hind	... Meerut	Munshi Kishun Sarup Varma.	3rd August	... " ,	250 "
20	Anjuman-i-Hind	... Lucknow	Munshi Bishun Lál	27th July	... 31st July	300 "
21	Cawnpore Gazette	... Cawnpore	Babu Harnám Singh	1st August	... 2nd August	600 "
22	Colonel	... Moradabad	Pandit Banwári Lál Misra.	" ,	... 3rd "	700 "
23	Dabdaba-i-Qaisari	... Bareilly	Munshi Thákur Prásád.	3rd "	... 6th "	400 "
24	Dabdaba-i-Sikandari	... Rámpur	Muhammad Hussain Khán.	29th July	... 31st July	370 "
25	Fitnah	... Gorakhpur	Háfiz Nizám Ahmad	1st August	... 4th August	350 "
26	Hindustáni	... Lucknow	Munshi Ganga Prasád Varma.	31st July	... 1st "	300 "
27	Indian Reformer	... Do.	Babu Rám Narayan Varmá.	1st August	... 6th "	275 "
28	Jám-i-Jamshed	... Moradabad	Qázi Sayyad Abdul Ali	28th July	... 2nd "	100 "
29	Kárnámah	... Lucknow	Maulvi Muhammad Yáqub.	2nd August	... 6th "	275 "
30	Káyasth Conference Gazette	... Cawnpore	Rai Devi Prasád, B.A. B.L.	" ,	... 3rd "	200 "
31	Liberal	... Azamgarh	Munshi Qudrat Ali Khan.	1st "	... " ,	...
32	Matla-i-Núr	... Cawnpore	Munshi Bihari Lál	3rd "	... 6th "	50 copies.
33	Mehr-i-Nimroz	... Bijnor	Háfiz Muhammad Karím-ullah.	28th July	... 31st July	400 "
34	Naiyer-i-Azam	... Moradabad	S. Ibn Ali	26th July & 5th Au- gust.	31st July & 4th Au- gust.	180 "
35	Nasím-i-Agra	... Agra	Babu Jamna Das Biswas.	31st July	... 2nd August	450 "
36	Nizám-ul-Mulk	... Moradabad	Kází Muhammad Fa- hím-ud-din.	" ,	... " ,	230 "
37	Núr-ul-Anwar	... Cawnpore	Háfiz Muhammad Abdul Hamíd Khán.	3rd August	... 4th "	...
38	Oudh Puneh	... Lucknow	Munshi Muhammad Sajjád Husain.	25th July	... 31st July	300 copies.
39	Rahbar	... Moradabad	Pandit Pratáp Kishun	31st "	... 3rd August	360 "
40	Riáz-ul-Akhbár	... Gorakhpur	Hafiz Nizám Ahmad	1st August	... 4th "	350 "
41	Rohilkhand Punch	... Moradabad	Qázi Sayyad Abdul Ali	28th July	... 2nd August	125 "
42	Sítára-i-Hind	... Do.	Pandit Banwári Lál Misra.	4th August	... 6th "	125 "
43	Tohfá-i-Hind	... Bijnor	Munshi Jairáj Singh	27th July	... 31st July	304 "
44	Túti-i-Hind	... Meerut	Saiyad Muhammad Sajjad Husain.	28th "	... 1st August	200 "
45	Vernacular Advertiser	... Lucknow	Rámji Dás Bhárgava	" ,	... 31st July	1,000 "
46	Zamánah	... Cawnpore	Munshi Muhammad Safdar Hasan Khan.	1st August	... 5th August	200 "
<i>Daily.</i>						
47	Oudh Akhbár	... Lucknow	Munshi Shiva Prasád.	31st July to 6th Au- gust.	31st July to 6th Au- gust.	521 copies (in- cluding 7 copies taken by Govern- ment).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
<b>URDU-ENGLISH.</b>						
<i>Bi-weekly</i>						
48	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtáz-ud-din.	1895. 30th July & 2nd August.	1895. 1st and 4th August,	460 copies (including 286 copies taken by Government).
<b>HINDI.</b>						
<i>Monthly.</i>						
49	Bhárat Prákás̄h ...	Moradabad ...	Pandit Banwári Lál Misra.	For July ...	2nd August ...	125 copies.
50	Bhárat Sudasha Pravartak ...	Farukhabad ...	Náráyan Das ...	" "	" "	375 "
51	Devanágri Gazette ...	Meerut ...	Pandit Gauri Datt...	" "	1st "	200 "
52	Nigamagam Patrika ...	Do. ...	Sanskrit Publishing Company.	" Jan., Feb. and March.	31st July	...
<i>Bi-monthly.</i>						
53	Sajjan Vinod ...	Agra ...	Pandit Shri Krishna Lal.	5th August ...	6th August ...	250 copies.
<b>Weekly.</b>						
54	Almora Akhbár ...	Almora ...	Munshi Sadanand Sanwál.	29th July ...	31st July ...	108 copies.
55	Bhárat Bhúshan ...	Benares ...	J. P. Nigam ...	2nd August ...	3rd August ...	...
56	Bhárat Jiwan ...	Do. ...	Bábú Rám Krishna Varmá.	29th July ...	31st July ...	1,500 copies.
57	Nágri Nírad ...	Mirzapur ...	Pandit Káshí Prasád Shukla.	1st August ...	3rd August ...	300 "
58	Prayág Samachár ...	Allahabad ...	Pandit Ram Gopal...	" "	" "	350 "
59	Sajjan Kírti Sudhákar ...	Udaipur ...	Ashyáchálak Dán ...	29th July ...	2nd "	65 "
<b>Daily.</b>						
60	Hindustán ...	Kálákankar (Partábgarh).	Pandit Ievi Dayal Shukla.	30th July to 4th August.	31st July to 5th August.	470 copies.
<b>HINDI-URDU.</b>						
<i>Monthly.</i>						
61	Krya Darpan ...	Shájhánpur...	Munshi Bakhtáwar Singh.	For July ...	1st August ...	500 copies.
62	Ját Samachár ...	Kagarol (Agra)	Chandri Kanhai Singh.	" "	2nd "	650 "
<i>Weekly.</i>						
63	Káshí Patriká ...	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	2nd August ...	4th August ...	500 copies (including 343 copies taken by Government).
<i>Bi-weekly.</i>						
64	Jaipur Gazette ...	Jaipur ...	Munshi Mahávír Prasad.	29th May & 1st, 5th, 8th, 12th, 15th & 19th June.	31st July & 2nd & 4th August.	100 copies.
<b>MARATHI.</b>						
<i>Weekly.</i>						
65	Subodh Sindhu ...	Khandwa ...	Lakshman Anant Prayági.	31st July ...	2nd August ...	350 copies.
<b>MARATHI-ENGLISH.</b>						
<i>Weekly.</i>						
66	Nyáya Sudha ...	Nagpur ...	Sada Shiva Rám Chandra Patwardhan.	29th July ...	1st August ...	400 copies.

## I.—POLITICAL AND FOREIGN.

BHARAT JIWAN.  
29th July 1895.

Chitral imbroglio.

1. The *Bharat Jiwan* (Benares), of the 29th July, says that the readers of Indian history know very well how Englishmen who originally came to this country as mere traders became the supreme rulers. Not being content with the possession of India they have extended their conquests beyond its boundaries. The whole of the Lower and Upper Burma has been annexed. There is no end to the expenditure incurred on the North-west frontier through fear of Russian invasion. Kashmir has been annexed to all practical intents and purposes under false pretexts, but the greed of England for new conquests still continues to be as strong as ever. The Government of India had no need to interfere in the affairs of Chitral. The Chitral expedition has already cost one and-a-half crores of rupees to no purpose; and the forces not being withdrawn yet have to be maintained at no small expense. Sir Henry Fowler was in favour of the evacuation of Chitral, but owing to the sudden resignation of the Liberal Ministry he had no time to carry out his intention. The Conservative Government which always likes territorial aggrandisement can hardly be expected to surrender Chitral. The permanent occupation of that hill state would, however, be a serious mistake, inasmuch as it would be no easy matter to keep under control the wild, unruly and redoubtable Chitralis. As regards the strategic importance of Chitral, the invasion of India by Russia is in the first place quite uncertain. Secondly, Government could hardly count upon the aid of the Chitralis in a crisis, if it deprived them of their freedom. On the other hand, if the country were restored to them, it is likely that they might prove loyal in return for this favour. Under these circumstances the evacuation of that country appears to be the best policy.

TOHFA-I-MUHAMMADIA.

Armenian affairs.

2. The *Tohfa-i-Muhammadia* (Cawnpore), for the month of *Safar* (August), in commenting upon the Armenian affairs, observes that the Armenians themselves were the aggressors. They attacked the Kurds who had no arms, killing many men, women and children in a most cruel manner. The Kurds, who are a very brave people, then took up arms in self-defence and drove the blood-thirsty rebels to the hills killing the ring-leaders. The Christians in Europe, especially the clergy among them, raised a wild clamour against Turkey and Mr. Gladstone lent them the support of his voice. Russia and France soon came forward to espouse the cause of the Armenians and had no difficulty in inducing England to join them. The Sultan appointed a Commission to inquire into the disturbances; but without waiting for the result of the inquiry, the three European powers brought pressure to bear on the Porte to introduce certain reforms. The European newspapers went the length of announcing that the alleged atrocities had been committed by the Kurds under express orders from the Sultan himself. These proceedings on the part of the three European powers and the Christian people have excited religious feeling among the Musalmans in Arabia and even in India. The Sultan did not allow passion to get the better of his reason and gave the European powers a conciliatory reply. His Majesty did not accept the reforms proposed by them, but promised to introduce such reforms as he considered necessary. The report of the Commission which shows that the Armenians were chiefly to blame, has silenced the Christians. The Christian clergymen are very bigoted and always ready to stir up religious feeling and encourage disputes.

TOHFA-I-MUHAMMADIA.

Armenian imbroglio and the Christian clergymen.

3. The same paper publishes a communication, headed "The Crusades of the Cross-bearers," from one Ghulam Maula Ata of Nangal Soti in the Bijnor district. The writer refers to the administrative reforms which Russia, France and England have asked the Sultan in their joint note to introduce in Armenia. The hue and cry raised by the Christian clergy in connection with the Armenian imbroglio is but a revival of the bigotry and fanaticism which characterized their conduct in times gone by. They who are taught by Christ to turn their left cheek to the man who strikes a blow on their right cheek have been the cause of enormous bloodshed. In support of his charge against the Christian clergy the writer gives a brief history of the eight crusades, and observes that these wars show how bigoted and

blood-thirsty they are and how complacently they can witness most horrible scenes of carnage. Their thirst for blood being not fully gratified by the crusades, they stirred up religious dissensions among themselves ; and in 39 years, apart from the deaths caused by the sword and wild beasts, 13,000 Christians were burnt alive at the stakes. The writer will give a brief account of these internecine quarrels among the Christians in a future issue.

4. The *Sajjan Vinod* (Agra), of the 5th August, advertiring to the article on

A sedition article on the Armenian imbroglio in the Dár-us-Sultanat of Calcutta.

the Armenian imbroglio which appeared in the *Dár-us-Sultanat* of Calcutta (see Selections No. 26 of 1895, page 316, para. 1), condemns the article as highly seditious, and observes that the writer deserves severe punishment. He threatens that all the Indian Musalmans will readily sacrifice their lives in the defence of Turkey. Nothing could be more foolish than such a threat.

5. The *Tuti-i-Hind* (Meerut), of the 28th July, says that as the people of

Suggested restoration of Umra Khan and Sher Afzal Khan to their respective territories.

Swat, Bajour and other territories between Afghanistan and Hindustan seem to love Umra Khan and Sher Afzal Khan, both of whom have proved themselves to be brave and influential chiefs, it would perhaps be expedient and wise for Government to forgive their offences and restore them their respective territories.

6. The *Mehr-i-Nimroz* (Bijnor), of the 28th July, in commenting upon the

Complications in the Turkish Empire and the Musalmáns in India.

recent Armenian, Macedonian and Jeddah affairs, says that the only difference between the rebellions of the Armenians and Macedonians against the Turkish Government and those of the Chitralis and Swatis

against the British Government is that while the latter Government put down the Muhammadan rebels on the North-west frontier of India with a strong hand, there was no power with sufficient human sympathy on that side of the earth, to have espoused the cause of the rebels ; whereas when Turkey adopted similar measures to suppress the revolt of her Christian subjects, there being an exuberance of human sympathy in Europe, especially when it is to be exercised against Turkey several Christian powers in that continent were ready to come to the assistance of the rebellious subjects of the Sultan. The question is how the European Christian powers themselves would deal with their own subjects in case of a rebellion. Would they put them down with a strong hand, or give them rewards for their conduct ? How has Russia dealt with her Jewish and Musalman subjects in the past ? As regards the disturbance at Jeddah, there exists an old agreement between Turkey and the European Christian powers to the effect that the Consuls or Vice-Consuls whom the latter appointed at Jeddah were not to step beyond the walls of that town, and that if they did so the Sultan would not hold himself responsible for any mishap that befel them. The recent attack that was made by Bedouins on three foreign Consuls took place a mile outside the town of Jeddah, and hence the foreign powers whose Consuls were attacked are not, according to the agreement in question, justified in calling upon the Sultan for any explanation or satisfaction. The Indian Musalmáns are deeply concerned in these Turkish complications. They do not like to see a friction arise between England, to whom they owe secular allegiance, and His Turkish Majesty, whom they regard and respect as their natural religious leader. Almost all the Musalmáns are at one on this point. The views expressed by the writer (of the article, headed *Armenia*) in the *Dár-us-Sultanat* are the views of the entire Muhammadan community, and they should not be concealed from Government. There might be a few Musalmáns, like Saiyid Ahmad Khan, who care more for the world than for their religion. May God, however, forbid ! that occasion should arise in which the Indian Musulmáns may have to put their ideas in practice.

7. The *Faryad-i-Hind* (Allahabad), of the 1st August, in an article headed "The

Government of India and Native Chiefs.

lamentable condition of the Bharatpur State", says that it is a general complaint with the Indian population that the Government of India reposes an implicit confidence in its officers. If a Commissioner or a

Collector reported that all the inhabitants of his district were disloyal, the Government would accept his report as gospel-truth and at once order the people to be

SAJJAN VINOD.  
5th Aug. 1895.

TUTI-I-HIND.  
28th July 1895.

Mehr-i-Nimroz.  
28th July 1895.

FARYAD-I-HIND.  
1st August 1895.

blown from the guns. Similarly the Indian ruling chiefs are entirely at the mercy of the Residents. If the Resident makes an unfavourable report against a chief, he is gone. The Government condemns him unheard, giving him no opportunity to clear himself from the charges brought against him. The Maharajas of Kashmir, Burma and Manipur are good instances in point. It would appear that owing to the policy pursued by the Government of India towards the Indian princes deep discontent prevails among the subjects of the latter, as existed among the Talukdars of Oudh just before the Mutiny of 1857 according to Dr. Hunter. The editor is afraid that if any serious disturbances occurred again (which Heaven forbid), the Government would be put to a great deal of trouble and expense in restoring order. Hence in order to remove the idea that the feudatory chiefs are dealt with in a high-handed manner, the editor would suggest that, when a prince is accused of oppression, misrule or unfitness to manage the affairs of his State, the Government of India should first appoint a Commission of inquiry composed of able Chiefs to find out how far the charge is well founded.

COLONEL.  
1st August 1895.

Begam of Bhopal and her Prime Minister.

8. The *Colonel* (Moradabad), of the 1st August, contains a cartoon in which the Begam of Bhopal is represented as swinging in her palace with the help of her maid-servants who have all been imported from Lucknow by the Prime Minister. The letter-press is as follows :—

*Prime Minister.*—Swing Her Highness well in order to keep her in good humour.

*Colonel.*—Yes, swing her on throughout the year, so that she may have no time to attend to the affairs of the State.

AGRA AKHBAR.  
28th July 1895.

Jodhpur affairs.

9. The *Agra Akhbar*, of the 28th July, says that the spirit of insubordination and disaffection is spreading fast through all parts of the Jodhpur state. This is due to the maladministration of one Sukhdeo Prasad, in entrusting whom with the lives and property of his 30 lakh subjects

Maharaja Partab Singh, the Prime Minister, has committed a serious mistake. This gentleman, who is the *de-facto* ruler of the state, is an extremely self-conceited and arrogant man. He pays no heed to any representations made to him. He has got certain other bad habits, of which every body complains. There is hardly any check exercised on the bad characters. The Court of Appeal has fallen into disgrace and the police lost their influence through the (high-handed) practices of the family of Hanuvant Chand and of Rawat Singh. Again, the preachings of *Arya Samajists* have led even the most ignorant Hindus to hate the Musalmáns, which has necessarily given rise to much bad blood between the two communities. It is feared that when these things reach the ears of Government, both the Chief and his minister will have to pay dearly for the same.

AGRA AKHBAR.  
28th July 1895.

Administration of Sambhar by the Officers of Jodhpur State.

10. A correspondent of the same paper states that there are two officers who administer the Pargana of Sambhar on behalf of the Jodhpur State. One of these is the Governor drawing Rs. 60 or 70 a month and the other the Kotwal whose salary is Rs. 20 or 25 a month.

The latter officer is, however, the sole master of the life, property and honour of the people. He can disgrace, or do any the worst thing to any person with perfect impunity, no appeal from his orders being accepted either by the Governor or any other higher authority of the State or Government.

SAJJAN VINOD.  
5th August 1895.

Export of wild cattle from Bharatpur by butchers.

11. The *Sajjan Vinod* (Agra), of the 5th August, says that the late Maharaja Jaswant Singh of Bharatpur did not permit a single cow to be removed from his State. But since his death the butchers living in British territory have been able to fetch thousands of wild cattle from Bharatpur, without any let or hindrance. Cattle can only appeal to Providence for their protection. The young Mahárája has committed no faults; but the Government of India being bent on the ruin of his State do not allow him to live at his capital making him go from place to place in India. It would be very impolitic to drive the 3 lakhs of Jats into a rebellion by the exercise of such high-handedness.

## II.—GENERAL ADMINISTRATION.

Religious riots. 12. The *Almora Akhbár*, of the 29th July, says that the public viewed with satisfaction the maintenance of friendly relations between the Hindus and Musalmans this year, thinking that religious disputes between them were things of the past. But such a happy day for this country still appears to be far remote. There were serious riots at some places during the Muharram. A private agreement had been come to between the Musalmáns and Kharwas of Porebundar in Kathiawar that the former were to stop all music when passing the temple of the latter. But the Musalmáns did not stick to the agreement and continued to play music before the temple which annoyed the Kharwas who attacked the procession. Several men were wounded in the *emeute* that ensued. Again in Bikanir the Musalmáns placed their *tazias* near the house of Rai Bahadur Bhagwan Das Wagla; and on being requested by him to remove the *tazias* they fell upon the Hindus, wounding several men and looting and burning his house. It will be perceived that the Musalmans were in a way the aggressors at both the places. Such interneceine quarrels being most injurious to the country, the two communities ought to live in peace and unity with each other. It is to be regretted that either Government has not yet taken effectual steps to prevent the occurrence of religious dissensions, or that its efforts in this direction have not been successful. Some European Officers seem to be in favour of the mischievous divide-and-rule policy, and probably this is the reason why the Hindus were severely dealt with and the Musalmans favoured by them in connection with some riots. The undue indulgence shown to the Musalmáns has so far emboldened them that now they have the temerity to interfere with the Hindus even in Hindu States. What next and next? Government ought to make a point of removing the causes of discord between the two great sections of the Indian community, inasmuch as a frequent disturbance of the peace is prejudicial to the permanency of British rule.

ALMORA AKHBÁR.  
29th July 1895.

Comments on the Asansol rape case. 13. The *Hindustáni* (Lucknow), of the 31st July, detailing the circumstances of the Asansol rape case, most bitterly complains that though the outraged girl Rája Bala has had to explain the shameful crime the European ticket-collectors had perpetrated on her, in a most filthy language in open court, and had thus to submit to a fresh disgrace before the public, her wrong has not been avenged. The fact is that it is most difficult to obtain justice against a European from a court presided over by his own countryman. And such being the case, it would be far better if cases, in which a European is the accused, were not sent up to court for trial at all; it being all a farce to do so. The Anglo-Indian newspapers may keep quiet over cases in which Europeans offending against natives escape scot-free, but they should understand that such miscarriages of justice produce a very bad impression on the minds of the native public.

HINDUSTÁNI.  
31st July 1895.

Police. 14. The *Prayág Samachár* (Allahabad), of the 1st August, says that the police are intended to protect the lives and property of the people. No doubt they perform their duties to some extent; but at the same time they are, as a rule, extremely corrupt and extortionate. They oppress respectable persons and are hand and glove with thieves and robbers who grease their palms. They trump up false cases, stir up strife and are guilty of other high-handed and illegal proceedings. They have no love for Hindus or Musalmans, Christians or Jews. The palm oil is the only means by which a man can win their good graces. Allahabad has been very fortunate in having had good Kotwals for some years past. The present Kotwal, too, bids fair to acquire popularity with the people.

PRAYÁG SAMACHÁR.  
1st August 1895.

Practice of giving case work to Treasury Officers. 15. A correspondent of the *Faryád-i-Hind* (Allahabad), of the 1st August, protests against the practice of giving case work to Treasury Officers on the ground that being over-worked they are obliged to put off cases from day to day to the great inconvenience of poor villagers. At Allahabad a Deputy Collector being busy with criminal and other work did not take up any revenue cases on the 23rd, 24th and 25th (ultimo?), which caused much inconvenience to suitors and

FARYÁD-I-HIND.  
1st August 1895.

Mukhtars. The editor thinks that the Board of Revenue and the Local Government have forbidden the Treasury Officers in the larger districts being saddled with case work, but that the prohibition is more honoured in the breach than in the observance by the Collectors.

FARYAD-I-HIND.  
1st August 1895.

Libel cases in which native editors are implicated.

16. The *Faryad-i-Hind* (Allahabad), of the 1st August, referring to the case of Pandit Salig Ram, the editor of a newspaper at Sialkote, who has been sentenced to one month's imprisonment and a fine of Rs. 300 for libel, expresses deep regret that European Judges and Magistrates

make an invidious distinction between European and native editors in cases of libel. The former are seldom imprisoned, being usually let off with fines, as was done in the cases Captain Hearsey *versus* the *Pioneer* and Pandit Gopi Nath *versus* the *Civil and Military Gazette*. The editor of the Allahabad *Morning Post* was prosecuted by Babu Shama Charan, Vakil, and the case was probably settled amicably on an apology being offered by the accused. On the other hand, the native editors who have the misfortune to be prosecuted for defamation are always relegated to the jail to expiate for their unpardonable sin. The fact is that European Judges and Magistrates, smarting under the trenchant criticisms of the native editors on their irregular and high-handed proceedings, are animated by malice *prepense* in dealing with the latter. Indeed they lie in wait for native journalists as alligators and crocodiles do in rivers for their prey. The Indian members of the fourth estate had better get questions put in the Indian Supreme Legislative Council and the British Parliament on the subject and also agitate for all libel cases, in which they are implicated, being tried by mixed juries composed equally of Europeans and natives.

LIBERAL.  
1st August 1895.

Sub-Registrars in the North-Western Provinces and Oudh.

17. A correspondent of the *Liberal* (Azamgarh), of the 1st August, complains that while some recognized minimum standard of educational qualification is prescribed for would-be employés in every other department under Government, men are freely appointed Sub-Registrars in

the North-Western Provinces and Oudh, without their being required to satisfy any educational condition. There are lots of graduates and other certificated men who have to go about begging, as it were, from door to door, for employment; while men of no education worth the name, who command an influential recommendation, are readily pitch-forked to Sub-Registrarships. Again, these officers freely practice bribery, out-doing even the police. The reason why they do so is that there is no superior officer who looks after their conduct. The illicit gains of the Sub-Registrar keep pace with the distress of the people. The greater is the number of ruined, insolvent people and, the consequent increase in the execution of loan bonds, sale-deeds, &c., the greater is the amount of the bribes the Sub-Registrar receives. Authorities ought to appoint only educated, certificated men, of whom there is an ample supply, to the responsible posts of Sub-Registrar, and place them under the inspection of Tahsildárs, whose chief duty in relation to them should be to prevent corruption among them.

NUR-UL-ANWAR.  
3rd August 1895.

Pilgrimage to Mecca.

18. The *Nur-ul-Anwar* (Cawnpore), of the 3rd August, observes that fresh difficulties that are, from time to time, raised in the pilgrimage to Mecca, are causing much disaffection among the Musalman public. Every new arrangement

that is made with the alleged object of promoting the comfort and preserving the health of the Muhammadan pilgrims proves simply a source of inconvenience and harassment to them. Quarantine was established at Kamran with a view to prevent any epidemic breaking out among the pilgrims, but the system has proved most disastrous and intolerable to them. During his forced detention at Kamran a pilgrim has not only to pay high prices for every necessary he buys and is subjected to great physical discomforts, but is also racked with much mental pain and anguish. He not only remains fearful of his own health breaking down while at Kamran, but that of his fellow pilgrims as well; for if a single individual fall ill, the whole batch of the pilgrims have to suffer the consequences thereof. Just converse with some of the pilgrims who after enduring all the miseries and discomforts of detention in quarantine at Kamran have had the misfortune to

return home without having performed the pilgrimage, and you will learn how embittered are their feelings on the subject. A fresh legislation is now again sought to regulate the pilgrimage. In every country a law is enacted when it is needed for promoting the well-being of the people to whom it is to be made applicable. But in the present case, the Pilgrimships' Bill is to be passed not because it is really wanted, but because Government must carry out a measure it has pledged itself to a foreign Government to do, though it itself is not convinced of its necessity.

19. The *Rahbar* (Moradabad), of the 31st July, facetiously remarking that the Indian Government is now in its mercy legislating to prevent poor Musalmáns from undertaking a pilgrimage to Mecca, asks when the Government is going to enact a law forbidding them to keep fast for a month which must be very distressing to them.

RAHBAR.  
31st July 1895.

*Regulation of pilgrimage to Mecca*

20. A local correspondent of the *Faryád-i-Hind* (Allahabad), of the 1st August, says that the District Staff of Allahabad is subject to strange fluctuations. Sometimes the district is, so to speak, flooded with European and native Magistrates, the Collector finding it difficult to provide court-rooms for all of them. Sometimes the number of officers considerably falls off. Again, now almost all the Deputy Collectors are Hindus, and now Musalmans. At present the district abounds in officers who do not possess full powers and the division of work is very unsatisfactory. The revenue administration of a pargana is in charge of one officer, and the criminal administration in that of another. Petitions are received at one place (by one officer ?) and trials held at another (by another officer ?). Parganas are frequently transferred from one officer to another and the result is that a litigant is awaiting the hearing of his case at one court, while his case is going on at another court. What could be more unsatisfactory than such a state of things ? As the time for the institution of suits for the enhancement and assessment of rents is fast approaching, it is to be hoped the Local Government will interfere and make better arrangements.

FARYÁD-I-HIND.  
1st August 1895.

21. A correspondent of the *Akhbár-i-Alam* (Meerut) of the 1st August, states that one Háfiz Muhammad Rahmat-ullah, a deceased *rais* of Allahabad, had, in consideration of his loyal services during the mutiny, received from Government a grant of certain zamíndári villages, among which was the village of Jalalpur Ghosi, pargana Chail, district Allahabad, from the revenue of which Rs. 500 a year were also remitted to him for two generations. On the death of the gentleman, this village with the muafi revenue fell to the share of his younger son, Maulvi Hayat Ulla, which after some time was sold by auction in execution of a civil court decree. Now the purchaser of the village enjoys the muafi of the revenue as well, which was solely intended for the descendants of the late Hafiz Muhammad Rahmat Ulla. The Government ought to move in the matter and either resume the muafi revenue or have it restored to the descendant concerned of the Hafiz.

AKHBÁR-I-ALAM.  
1st August 1895.

22. The *Nasím-i-Agra*, of the 31st July, publishes a translation of an article that appeared in the Anglo-Indian paper, *People's Herald* of Agra, in which the writer reviewing the Agra municipal report for 1894-95, complains that the people are groaning under the enhanced taxes which the Municipal Board raises from them to meet the heavy liabilities it has incurred on account of the water-works, and suggests curtailments of expenditure to the Municipal Board. There is no necessity for the Board to continue an annual grant of Rs. 50,100 to educational institutions. It could well do without the machine-broom it has bought. It does not require the luxury of a European Engineer on Rs. 700 a month when a thoroughly competent Roorki or pensioned Public Works Department man can be had on half the salary. The place from which the Municipal water is carried through pipes to the town need not be laid out and kept as a garden at an annual expense of Rs. 2,000. The

NASÍM-I-AGRA.  
31st July 1895.

Municipal Board, Agra, and strictures on Government advancing money to Municipal Boards for constructing water-works at a rate of interest higher than it itself pays.

Board ought to practice the strictest economy in all its branches, and should not expend a single pie unnecessarily until it has paid off the loan of 14 lakhs it has taken from Government for the construction of the water-works. The writer also objects to the Board making any profit in connecting houses with the mains, it having done so in the cases of the Thomson Hospital and the Abkári godown. The streets of the town are not in a satisfactory condition yet. The editor of the *Nasim* while agreeing with almost every thing that the Anglo-Indian paper has said, defends the educational allowance on the ground that a greater part of it goes to the support of the Agra College, a most useful public institution, which when threatened to be abolished by Government some years ago, the people wished to be maintained somehow or other. The cost of the water-works weighs, of course, heavily on the Municipal finance. The editor wonders why Government should be compelling each and every large town to take loan from it and construct water-works therewith, even though a town may already be enjoying an ample supply of good drinkable water. The Government perhaps does this because it finds it a good means of deriving an income by advancing to Municipal Boards money at a rate of interest higher than it itself has to pay for the money it borrows. But it does not look well for the Supreme Government that levies so many taxes from the people to raise money from them in the form of a trade.

JÍM-I-JAMSHED.  
28th July 1895.

Suggestion to put down the use of false weights and balances by dealers in precious metals, &c. at Moradabad.

23. The *Jám-i-Jamshed* (Moradabad), of the 28th July, citing two instances in which a goldsmith and a *sarrāf* (trader in precious metals) were recently charged with using false balances and weights at Moradabad, states that such weights and balances are most freely used by dealers in precious metals and lace, and suggests that they be examined unawares and steps taken to put a stop to their use.

ALMORA AKHBÁR.  
29th July 1895.

Alleged harsh treatment of the inhabitants of Kumaun by the authorities.

24. The *Almora Akhbár*, of the 29th July, publishes a small Hindi poem in which the writer states that the inhabitants of the Kumaun Division were formerly happy and contented under British rule. Sir Henry Ramsay who was in charge of that division for about 50 years had great sympathy with the people. There were several famines in his time. He made arrangements for the supply of food grains and remitted the land revenue on such occasions. The people did not swerve from their loyalty during the mutiny of 1857. But all the pledges given and the sanads granted are now being over-looked and the people are not allowed even to take grass and wood from the neighbouring forests.

KANAUJ PUNCH.  
1st August 1895.

Alleged over-assessment of Municipal taxes at Gaya (in Behar, Bengal Province.)

25. A correspondent writing from Gaya to the *Kanauj Punch*, of the 1st August, states that formerly the Municipal Commissioners themselves used to assess the Municipal taxes at Gaya. The Commissioners were acquainted with the incomes of the men of their town and assessed the taxes pretty fairly. This year an outsider has been appointed to do that work for a lump sum of Rs. 1,000. This man has already begun the work, making very heavy assessments, doubling, trebling and in some cases raising to four-fold the taxes levied in the previous year. A great dissatisfaction now prevails in the town, and everybody is submitting an objection, complaining of over-assessment of the taxes on him. Arrangement, should at least, be made for the objections to be heard by some body outside the Municipal Board, if justice is to be done to the tax-payers.

### III.—LEGISLATION.

HINDUSTÁNI.  
13th August 1895.

Pilgrim Ships' Bill.

26. The *Hindustáni* (Lucknow), of the 31st August, in commenting upon the speech with which Sir Alexander Mackenzie introduced the Pilgrim Ships' Bill in the Viceregal Legislative Council, observes that it was so tame that it would neither enhance the honour of the Indian Government in the eyes of the Indian people, especially the Musalmáns, nor lessen opposition to its enactment in the least. He nowhere showed the necessity for introducing the Bill in question. He admitted the Government of India's mistake in sending a delegate to the Paris Conference

without first ascertaining the subjects that were to be discussed by that assembly. What is still more astounding is that the Indian delegate Surgeon-General Cunningham, C.S.I., readily accepted the resolutions passed at the Conference without understanding their need. Sir Alexander further admits that the Indian Government knows that the proposed legislation is not wanted, but that it is bound to carry out the resolutions passed by an International Conference in which its own delegate took part. Surely the five crores of Indian Musalmáns will not understand his reasoning as to why their Government should impose such restrictions on their pilgrimage to Mecca, as it itself admits to be uncalled for at the bidding of any foreign Government. Is British Government so weak that it cannot induce the French Government to desist from insisting on Indian Government undertaking an useless legislation? The writer then gives a summary of the provisions of the Pilgrimships' Bill, and says that all of them are calculated to prevent Musalmáns from undertaking the pilgrimage with the same ease as they did before. Hitherto, a poorest man, having scraped together some 60 or 80 rupees, could attempt the sacred journey; this will no longer be possible for him to do; and many a Musalmán being thus kept back from the performance of one of his most sacred religious duties, will feel the disappointment most bitterly. It is no wonder that the intelligence of the proposed enactment has caused much disaffection among the Musalmáns at Bombay. There is no native member of the Supreme Legislative Council present at Simla, or the Bill might have been opposed in the Council. Only the official members are present at the summer residence of the Viceroy, and they will pass the Bill without any modification.

## IV.—POST OFFICE.

27. The *Devanágri Gazette* (Meerut), for July, complains that no receipt is granted to the sender of a value-payable article by the post-office where it is posted and that consequently, in case the article is lost by the post-office, he finds it difficult to prove that it was posted by him. The Postmaster-General should give his attention to the matter.

DEVANÁGRI  
GAZETTE.  
July 1895.

## V.—LOCAL AND MISCELLANEOUS.

28. The *Prayág Samáchár* (Allahabad), of the 1st August, complains that cases of house-breaking and theft are very frequent at Sarai Akil and the neighbouring villages in the Allahabad district, the thieves being seldom traced more than 100 burglaries are reported to have been committed during the last six months. The editor has received many complaints against the officer in charge of the police-station there. The Collector had better make a secret inquiry at the house of Shiva Shankar, a brazier. On the 24th July a house was broken into at Sarai Akil at night and a chaukidár who lives at a distance of a few miles from the village was found and caught inside the house at the time. But it is rumoured that the men, who caught the chaukidár, have themselves got into trouble.

PRAYÁG SAMÁCHÁR  
1st August 1895.

29. The *Oudh Punch* (Lucknow), has for some weeks been publishing, by instalments, a novel entitled the *Kaya Palat* or Transformation which some writer has contributed to it. The hero of this novel is one Abdul Karim, (now Munshi or Urdu tutor to Her Majesty the Queen?) The writer while giving an account of his hero's early life, states that he had passed the early portion of his life in a British Regiment, where he had learnt to speak English with fluency. He knew also how to win the good-will of his English masters. He would now break a naughty horse for the "Saheb," now make a cheap purchase of *bhusa* for the cow of the "Mem saheb" or amuse their babies. He would go and sit by the Saheb's bearer and smoke tobacco in his company. He also knew how to please the *ayah* (native female servant) of the "Mem saheb" by making her presents of mangoes or guavas. Winning the good graces of certain European Civil and Military Officers in this way, Abdul Karim, while in Egypt with a British Regiment, was one of those selected to go to Europe, a "crowned

oudh punch.

Munshi Abdul Karim, Indian Secr. to Her Majesty.

sovereign" (Queen Victoria?) having conceived a desire to see some Indians. This paved the way for the high position he has now attained. As soon as his countrymen heard of the sudden lift he had gained they began to deluge him with letters for securing them employment as well. It is said that Abdul, as a good fellow, spoke on their behalf to his royal "benefactor," who kindly made an intimation that the Indian authorities would give his friends suitable posts. These, however, were low class men, and the local authorities in India were unwilling to give them as high posts as they aspired to. The Lieutenant-Governor had consequently himself to interfere on behalf of Badlu, a butcher friend of Abdul Karim, and had him appointed a Police "Havildar" (head constable), though he wanted to be a Subadar-Major.

TOHFA-I-MUHAMMADIA.

30. The *Tohfa-i-Muhammadia* (Cawnpore), for the month of *Safar*, in an article headed "The English civilization," says that the Europeans who plume themselves so highly on their civilization have really not yet learnt the A. B.

C. of civilization, as has been clearly shown by the *Dár-us-Sultanat* of Calcutta. European children, says the *Dár-us-Sultanat*, receive their first lessons in sensuality by being shown pictures of naked persons and photographs of balls and dances in which ladies and gentlemen take part in a half naked state. The grown-up boys and girls have private interviews with one other. The wife exercises full liberty of action, brooking no control by her husband who has to lead a slavish life. Women freely attend public gatherings and entertainments and dance with men arm in arm. Again, men and women kiss one other. Can the Europeans among whom such customs prevail restrain their lust or carnal desires? Certainly not. The large number of kissing, divorce and adultery cases and the steady increase of foundlings in England are a good index to her so-called civilization. Prince Nasr-ullah Khan who was invited to an entertainment given by a Lady Association at Tweedmouth, was quite non-plussed to find the ladies at the entertainment imperfectly dressed. He therefore did not enter the drawing-room, taking his seat in an adjoining room. He declined to attend the dinner offered by Lady Lansdowne, where he was expected to be arm in arm with her. These incidents are good illustrations of the difference between the Christian and Muhammadan civilizations.

NAIYAR-I-AZAM.  
26th July 1895.

31. The *Naiyár-i-Azam* (Moradabad), of the 26th July, complains that since cock-fighting has been forbidden within municipal limits by the Moradabad Municipal Board, the cock-fighters have been accustomed to meet outside the

municipal limits for the purpose. Men from Rámpur, Amroha, Sambhal and other places take part in such meetings. The same cocks are made to fight on three successive days until one is defeated by the other. The cocks get horribly bruised and wounded and are very imperfectly fed during the three days that the fight lasts. These cock-fights involve great cruelty to the birds and wagers are laid thereon. They are being held at Moradabad at present. The Magistrate should take steps to suppress the cruel practice.

MUFIID-I-AM.  
1st August 1895.

32. The *Mufid-i-Am* (Agra), of the 1st August, is glad to say that the *Kailash* fair was held with great *eclat* at Agra this year, both Hindus and Musalmans freely taking part in it. This complete reconciliation between the two communities has been effected through the good offices of Mr. Cruickshank, the District Magistrate.

ALLAHABAD : }  
The 10th August 1895. } Govt. Reporter on the Vernacular Press of Upper India

PRIYA DAS, M.A.,